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Cop watch: spectators, social media, and police reform

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contradict the fundamental principles and cannons of their respective theologies. The section starts with the presentation of three possible alternatives for the development of such a market (Capaldi); proceeds with the discussion of the relationship between the marketplace and the Christian notion of charity (Cherry); and finally concludes with an overview of the concepts of greed, altruism, and autonomy (Torcello and Wear).

Overall, this book presents a broad overview of the issues, concerns, and challenges that may be faced when attempting to engage in the analysis of organ trafficking and, more generally, human organ transplantation. It is an excellent starting point for individuals who have little familiarity with this field of study. As a result, the book offers the attentive reader many further avenues for informed research and analysis.

Notes

1. 'A free market for human organs' and 'A free market for kidneys – opinions, futures, forward and spot'.
2. 'Karnataka's unabating kidney trade' and 'To solve a deadly shortage – economic incentives for organ donations'.
3. 'Body values: the case against compensating for transplant organs' (Joralemon and Cox); 'Autonomy, constraining options, and organ sales' (Taylor); 'Markets and the needy: organ sales or aid' (Zutlevics); and 'Selling bits and pieces of humans to make babies: the gift of the magi revisited' (Cohen).
4. 'A catholic perspective on organ sales' (Capaldi); 'Body parts and the marketplace – insights from thomistic philosophy' (Cherry); and 'The commercialization of human body parts – a reappraisal from a protestant perspective' (Torcello and Wear).

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Cop watch: spectators, social media, and police reform, by Hans Toch, Washington, DC, American Psychological Association, 2012, 188 pp.

The title *Cop Watch: Spectators, Social Media, and Police Reform* accurately informs readers of what they can expect when they read this book. Its main purpose is to provide readers with a scholarly analysis of police–citizen confrontations, the reaction of the media, and how this has affected police reforms. The book ends with the warning that unless real reforms are realized, the problems of the past will only resurface.

The author, Hans Toch, addresses the issue of controversial police–citizen interactions from the riots of the 1960s to those of the twenty-first century. He uses a creative method to describe the relationship. He likens the interactions to those in a Greek play where spectators of the scenes challenged events and typically sided with the main character, or protagonist. Spectators were referred to as the 'chorus' (p. 4) who reflected the emotions of the protagonist. In *Cop Watch*, the chorus is represented by the onlookers who have historically disagreed with the actions of the police. Unlike the ancient plays, however, modern chorus members have been prone to interfere in the plays (police–citizen

encounters) causing distress and sometimes danger to the actors (police) with whom they disagreed. Moreover, not all spectators have routinely joined the chorus. Toch discusses scenarios in which officers have had to rely on the goodwill of some onlookers to save them from an unruly crowd.

The chapters of the book are laid out in three parts. The first part, comprising five chapters, begins with the setup of the relationship between the chorus and the police as the author describes police–citizen encounters in a particular city during the years 1967–1971. The city is appropriately named ‘West Coast City’, since it is located on the west coast of the USA. Toch discusses how the police had to learn to understand crowds. Citizens suffering from police oppression began to feel alienated, which culminated in resistance to the police. This led to the police becoming distanced from the community where they were viewed more as enemies than friends. For their part, the police viewed the public as instigators of the problems. Such encounters inevitably led to police reforms, which the police then challenged. One type of reform was called ‘team policing’ (p. 80). Team policing was an exercise in decentralization in which departments operated separately within the larger department. The failure of team policing was owing to disagreements over jurisdictions. This ushered in the concepts of ‘community-oriented policing’ (p. 80), and ‘problem-oriented policing’ (p. 81).

In chapter 10, Toch discusses the policy of getting tough on crime. There have been consequences from this decades old mantra. The harsher approach to crime fighting has inevitably led to an increase in citizen contacts, and to over-policing in minority neighborhoods. The result is that this approach has led to disenfranchisement of the very groups most in need of experiencing the effects of real police reforms. Toch suggests that get-tough policies are at the root of racial profiling.

Given the examples of various confrontations, the reader can empathize with both the chorus and the police alike. The audience gets the feeling that *Cop Watch* is providing an analysis of the interactions in an attempt to make sense of it all. In particular, I liked the discussion in the epilog about police invocation of ‘furtive movements’ (p. 159) as a reasonable ground to perform a ‘Terry’ pat down, from the case of *Terry v. Ohio*. This is an important issue for the public to understand. Officers cannot merely use the words ‘furtive movements’ as reasonable suspicion to stop and frisk, they must have an articulable suspicion. In other words, they must state exactly why the individual was stopped and exactly what they found suspicious about the person that they stopped.

Cop Watch is on a par with Toch’s other works. It is appropriate for a wide audience. It is a good read for both lay-persons and professionals, and will fit well in either an introductory or graduate student class. Toch has a typically lively style to his writing and provides an informative-balanced view.

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